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young *Dalit* theologians face, and proves to be both critical and creative.

Rev. Dr Anderson Jeremiah  
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**Rosemary Durward and Lee Marsden (eds).** 2009. *Religion, Conflict and Military Intervention*. Aldershot: Ashgate, pp. 198, Hb, £55.00. ISBN-13: 9780754678717.

This is a collection of papers from a conference held at the Royal Military Academy at Sandhurst in November 2007 on religion in the Iraq and Afghanistan wars. Rebecca Glazier's piece on 'Religiously Motivated Political Violence in Iraq' attempts to give a clear overview of the different Islamic sects fighting in the country. Islamic providential beliefs are motivating violence. She proposes to change the connections made within the beliefs so that the violent content is not connected to external realities. She doesn't consider the link between *jihad*, Islamic apocalyptic and resurgent *Mahdism*. The same criticism can be levelled at the piece on sociological descriptions of Islamist movements by Kunal Mukherjee, and on the need to redefine *jihad* in the light of the spread of conflict into Pakistan by Shazadi Beg. Lee Marsden's advocacy of Christian pacifism implies that it was the pre-Constantinian norm, but fails to bring out possible apocalyptic warrant for it. Nicholas Kerton-Johnson interprets recent US foreign policy as the rise of 'coercive solidarism'. Yet the entire spectrum of US foreign policy has historically been driven by the theology of American national election. Seen in this light, interventionism starts to be seen as an approach closer to historic British imperialism. Ivan Manokha reinterprets the history of military humanitarianism using ideology critique, arguing that modern rights-based humanitarianism is not a direct descendant of medieval Just War theory, and that it sidesteps the modern widespread suffering caused by economic injustices. Rosemary Durward gives an historical overview of Just War Theory, eclectically mobilising insights from Niebuhr and Barth for today's world. Serena K. Sharma on *Just Post Bellum* in Iraq concludes by reading Augustine on peace to incorporate the notion of 'just peace' into Just War Theory, rather than regarding it as distinct.

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